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Book Review. - Literatur

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BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

PAUL. By Martin Dibelius, edited and completed by Werner Georg Kümmel, translated by Frank Clarke. Philadelphia: The Westminster Press, 172 pages. Cloth. \$2.50.

Martin Dibelius, one of the best-known New Testament scholars in the first half of the 20th century, was in 1947 overtaken by death when he had finished two thirds of the present book; Prof. W. G. Kümmel, his student and friend, now teaching at the University of Zürich, wrote the final third, guided somewhat by Dibelius' notes, and prepared the whole work for publication. There are many things in the book with which a conservative Lutheran cannot agree; thus, when the authenticity of the Pastoral Epistles and Ephesians is rejected, we demur. But one has to say, too, that it contains a great deal of important information and that, especially in what it presents on the background of the Apostle's life and work, it aids us substantially in understanding the Book of Acts and the Pauline Epistles. The 10 chapters have these headings: Paul in History; The Jewish and Greek Worlds; Paul the Man; Paul Turns to Christ; The Mission; The Message and the Churches; Paul's Witness and Theology; Struggles; The End; The Work. There follow a general index and an index of Bible references.

One discussion which this reviewer found especially interesting has to do, in chapter 7, with the question whether Paul was a mystic. The answer given is No. If mysticism is a state involving "the oneness of God and man which would deny any separation of the two," he certainly was not a mystic. Paul, says the book, sees God as Judge, man as the accused (p. 104). That is the opposite of mysticism as defined above. When we view what Paul says about his having a share in the crucifixion of Christ (Gal. 2:20), we have to admit that he uses language which seems to make him out a mystic; but here, too, the context shows that we must not think of him as such, for at once he stresses the power of faith and not some ineffable vision.

Naturally one is eager to see what a writer on Paul says about the Apostle's doctrine of justification. The book stresses that according to Paul's teaching justification is by faith, not by works. But the *satisfactio vicaria* is not brought out clearly; the author or authors seem to think that this teaching defines the meaning of the death of Christ more specifically and narrowly than the words of St. Paul warrant (p. 146). In Romans 11 Paul is thought to envision the ultimate conversion of the whole Jewish

nation and not merely of the elect of Israel (p. 120). As to Paul's later activities, the book is willing to concede the possibility of a trip of his to Spain. It assumes (although the opposite view is granted equal standing) that there was a second Roman imprisonment of the Apostle, which ended in his martyrdom. His death is held to have occurred at the beginning of the 60's, "but probably not directly in connection with Nero's persecution of the Roman church" (p. 152). WILLIAM F. ARNDT

LE BAPTEME CHRETIEN AU SECOND SIECLE: LA THEOLOGIE DES PERES. By André Benoit. Paris: Presses Universitaires de France, 1953. 243 pages. Paper. 960 francs.

André Benoit is the chairman of the Conferences of the Protestant Theological Faculty of the University of Strasbourg. His thorough, scholarly dissertation, *Christian Baptism in the Second Century*, with the subtitle "The Theology of the Fathers," is a scientific investigation of the doctrine of Baptism as taught by the post-Apostolic teachers of the church, whose writings he subjects to an analytic scrutiny to determine whether or not the representative church teachers in the second century were of one mind in their views on Baptism. He thus examines the *Didache*, the Epistle of Barnabas, the Epistles of Ignatius, the First and Second Epistles of Clement, Hermas, the writings of Justin Martyr and of the Apologists, and especially those of Irenaeus. Despite some differences these writers, as the author discovers, agree on the following essentials: Baptism works forgiveness of sins, bestows the gift of the Holy Ghost, brings about a new birth, or regeneration, as also illumination and sanctification, exorcises the baptized. Thus Baptism was regarded as an efficacious means of grace, from which the baptized derived remission of sins and the Holy Spirit as its essential gifts, and regeneration, illumination, and exorcism as endowments rising out of the gift of the Holy Ghost. The dissertation is written in simple, dignified, facile French, so that its study will not be too laborious for the foreign student who has only a working knowledge of French. It is carefully documented, and an exhaustive bibliography of French, German, and English works will enable him to do considerable study of his own in this interesting and important field. The work deserves a place in every seminary, college, and university library. JOHN THEODORE MUELLER

A CRITIQUE OF THE THEORY OF "VITAL ATONEMENT." By James A. Nichols, Jr. New York: Vantage Press, Inc., 1955. 94 pages. \$2.50.

The purpose of this critique is to refute certain false views in Clarence H. Hewitt's book *Vital Atonement*. Hewitt's work of eighty-six pages, published in 1946, advocated what appeared to be a new theory of the Atonement. Nichols presents the salient points of Hewitt's theory and counters with the ethical-substitutionary theory. He prepared this critique primarily for the benefit of the Advent Christian denomination, whose

members he feared might be misled by Hewitt's book; but also members of other denominations may profit by reading it. Unfortunately Nichols' presentation shares the weakness of the Reformed dogmaticians whom he quotes. Anyone who does not believe in the communication of Christ's divine attributes to His human nature must ultimately operate with some form of acceptanceism. This implies that Christ's suffering and death was not actually and intrinsically of infinite merit, but that God merely accepted it for man's redemption by an act of His sovereign will.

L. W. SPITZ

THE CHURCH AND INFALLIBILITY. By B. C. Butler. New York: Sheed and Ward, 1954. 230 pages. Cloth. \$3.50.

In 1889 Provost George Salmon of Trinity College, Dublin, published *The Infallibility of the Church*, containing lectures delivered in the Divinity School of Dublin University. In it he challenged and refuted the doctrine of papal infallibility so thoroughly that it was accepted in non-Roman circles as a sort of controversial classic on the subject. In 1952 an abridged edition of Dr. Salmon's celebrated work was published and again was widely read. Against this abridged edition the Abbot of Downside directs his polemic. It is clear, thorough, objective, without asperity, clever, and very readable, though hardly convincing to one who is not a Roman Catholic. Of the eleven chapters three deserve special study: "The Catholic Position on Infallibility," "The Vatican Council," and "St. Peter's Primacy." This does not mean that the other chapters do not merit reading; but in these three chapters Abbot Butler answers not only Salmon but also Adolf Harnack, as perhaps the most learned Protestant scholar of liberal tendency in historical research. While Abbot Butler holds that Salmon has been ably refuted in *The Irish Ecclesiastical Record* for 1901 and 1902 and asserts that he himself has no more to say on the subject than what has been said by such well-known Roman Catholic writers as Newman, Chapman, Knox, and others, he presents his case against Dr. Salmon as a concise and complete confutation of his opponent's attacks upon papal infallibility. This reviewer holds that this book should be studied by non-Roman Catholics on the basis of the just principle: *Audiatur et altera pars.*

JOHN THEODORE MUELLER

DIE THEOLOGIE HULDRYCH ZWINGLIS IM LICHTE SEINER CHRISTOLOGIE. By Gottfried W. Locher. Zürich: Zwingli-Verlag, 1952. 178 pages. Paper. Sw. Fr. 11.45.

History of dogma has not been unduly generous in recording Zwingli's theology. For the most part it has presented mere isolated *loci*, and these usually in contrast with teachings of Luther. A comprehensive presentation of Zwingli's theology remains to be written. For such a work current interest in Zwingli is paving the way. Various studies of specific aspects

of his theology have recently been or are now being made. The present volume is one of these.

The author believes that Zwingli's theology cannot be understood apart from his Christology nor the latter apart from the total body of his theology. He has undertaken to demonstrate this proposition in three studies, of which the present one, on the doctrine of God, is the first. He does not intend to offer a critique of Zwingli's theology but permits the reformer to speak for himself in numerous quotations and abstracts. But already in this study there emerges the peculiar Zwinglian combination of medieval Schoolman, humanist, and evangelical reformer—all fused into one interesting personality. Readers of the first volume will eagerly await the next two.

L. W. SPITZ

ZEIT UND GESCHICHTE IN DER OFFENBARUNG DES JOHANNES (ABHANDLUNGEN ZUR THEOLOGIE DES ALTEN UND NEUEN TESTAMENTS, No. 22). By Matthias Rissi. Zurich: Zwingli-Verlag, 1952. 179 pages. Paper. Sw. Fr. 13.50.

This study by a Swiss Reformed clergyman, a student of Oscar Cullmann, gives more than the title promises. True, it discusses the conceptions of time and history in Revelation. But this is subsidiary to a valiant effort to discover a clear, univocal, and unifying line that runs through the whole book, in the light of which the complex symbolism is to be understood. After a brief summary of the content of Revelation and a description of the artistic construction that Rissi finds, he discusses the temporal vocables of Revelation—*kairos*, *chronos* (which he understands as *Frist*, respite, even in Rev. 10:6), *mēn*, *hēmera*, *hōra*, *arti*, *aion* (which he understands as "an unforeseeably long time"). He sees the time span of the visions of the Apocalypse—which he regards as authentic—embracing two periods, the first running from the "Christ event" (which includes everything from the Incarnation to the outpouring of the Holy Ghost) to the end of world history, the second beginning with the Parousia. God and Christ possess absolute Lordship over time. The "end time" is the epoch at once of Christ, of Antichrist (no *Nero redivivus*, but a supermundane, satanic person), and of the church. Death in this period leads to a *status intermedius* but no purgatory. Under the head of the consummation Rissi discusses the relation among time, history, and the kingdom of God; the millennium (for Rissi the final phase and the full revelation of the Messianic kingdom that has persisted throughout the "end time"); the final Judgment; the second death (for Rissi condemnation to hell); the second resurrection (which he conceives of as release from hell as the second death); the New Jerusalem (which implies the entry of all Israel according to the flesh into the kingdom of God along with the Gentiles); the consummated world (which symbolizes a universalistic *apokatastasis*). It remains to be said that Rissi rejects all

purely historical (ecclesiastical or secular), *religionsgeschichtliche*, and *zeitgeschichtliche* interpretations of Revelation; that he dates the composition of Revelation at the end of Vespasian's reign (A. D. 69—70); and that his conception of time as related to God mediates between Barth's paradoxical "uncreated" *Gotteszeit* and Cullmann's effort to bind God's mode of existence to created time in a real way. The six-page bibliography is impressive; the lack of indices is a regrettable defect.

ARTHUR CARL PIEPKORN

A HISTORY OF THE ENGLISH CLERGY: 1800—1900. By C. K. Francis Brown. London: The Faith Press, 1953. xii and 282 pages. 17/6.

This is a work of erudition, thorough but not easy to read, extremely well documented but given to many details. No less than 26 Acts of Parliament affecting the Church of England are referred to. Literally hundreds (perhaps as many as 500) of clergymen are mentioned by name. The incomes of nineteenth-century benefices are cited. The patient reader can gain a wealth of information from this study, but he must be patient and persistent.

The state of the English Church up to 1835 with its faults of pluralism and nonresidence and the setting up of the Ecclesiastical Commissions, "the Dignified Clergy," and further measures for reform are presented under the heading "Abuse and Reform." The episcopacy and the life of the parish clergy have a chapter each devoted to them. Under "The Church and the People" the author writes about such varied topics as the clergy in fiction, a note on clerical dress, the nation's debt to the English clergy, and the composition of the clergy.

An Englishman can say, "The history of the clergy is a part of the very weft and woof of the fabric and pattern of our nation's history" (p. 234). A study of the clergy can therefore tell of some of the evils, perhaps unwittingly, of state control. The influence of the Tractarians and of the Evangelicals was an important factor in the reform of the clergy after 1845. There is no anticlericalism in England today. Dr. Brown's study explains much within the Church of England, although it is not concerned extensively with doctrine.

The clerical reader will readily understand the author's statement: "The clerical life, however, is but little understood by the mass of the people in England today. The poverty of the married clergy, the lives of able men uncomplainingly lived out in obscurity and loneliness, the discouraging effect of popular indifference to, and neglect of, religion, all are part of the figurative mantle of tears and sorrow worn by a priest" (p. 1). Or the characterization: "They have smart sermon cases to carry, but no messages to proclaim" (p. 137). Again: "In the long run the life of the church at large is conditioned by the prevailing standards of the clergy,

and these standards are usually formed when a man is young in the ministry" (p. 112). There are, however, few such "quotables."

The student of Anglicanism will welcome this scholarly study.

CARL S. MEYER

SECULARISM A MYTH. By Edwin E. Aubrey. New York: Harper & Brothers, c. 1954. 191 pages. Cloth. \$2.50.

CHRISTIANITY AND THE NEW SITUATION. By E. G. Lee. Boston: The Beacon Press, 1953. 157 pages. Cloth. \$3.00.

THE DAWN OF THE POST-MODERN ERA. By Elwyn Judson Trueblood. New York: Philosophical Library, c. 1954. xii and 198 pages. Cloth. \$3.75.

It's a good time to be alive, theologically. The pessimism engendered by two World Wars and the theological revival in Europe have produced a literature in which man is humble before his God and explores anew the revelation in the Bible. Already signs are at hand, however, that a reaction is setting in. These volumes are a part of it. Mr. Aubrey, one-time president of Crozer Theological Seminary, directs himself against the "churches' attack on secularism." He seeks to relate the interaction between Christianity and the world, the discomfort of orthodox Christianity towards science, and the valid contributions of secularism to religion, especially in the fields of health and liberty. The old question of the validity of reason is central to the problem, and the author says good things about the confusion of "rational" and "rationalistic" (p. 151). The author seeks to outline a strategy by which the church can approach the man of the world. This is a good chapter and stresses the importance of the church speaking from the vantage point of God but using its association with human beings as "responsible co-workers and fellow citizens."

E. G. Lee is a British journalist. He is perturbed by the problem that the Christian Church exerts less visible influence on society than ever in history. In solution of this problem he advocates a creative expression of the Christian message. This process is in effect the stripping away of the superstitious and mythical, recognizing that the church of the past accepted some things as true because it believed them to be possible, and thus transforming the symbols of the Christian message in terms of modern experience. This argument is informed, furthermore, by a strong affirmation of "the supreme individuality of man."

Dr. Trueblood (to be distinguished from Elton Trueblood) writes a survey with textbook method, of the sociology of the "post-modern world." The author achieves little perspective between the types of sources on which he depends, and the "challenges"—economic, political, and spiritual—which he seeks to describe.

RICHARD R. CAEMMERER

ELECTRONIC ORGANS. By Robert L. Eby. Wheaton, Ill.: Van Kampen Press, 1953. 213 pages. Illustrated. Cloth. \$5.00.

We recommend this book to those who desire to better acquaint themselves with the various types and makes of American electronic organs. In view of the fact that manufacturers constantly attempt to improve their instruments and try also to approximate the standards of the pipe organ, the author of the present volume has in mind to publish revised editions of his book within the coming years. The many illustrations included are probably responsible for the relatively high price of the book.

WALTER E. BUSZIN

THE CHURCH SERVES THE CHANGING CITY. By Ross W. Sanderson. New York: Harper & Brothers, c. 1955. 252 pages. Cloth. \$3.50.

This book publishes eight case studies of American Protestant parishes in changing localities. The cases cover a variety of situations. A chapter on "Summary Interpretation" underscores the sluggishness of church groups to adapt to social change, the beginnings of new methods for relating the church to its changing community, the importance of continuity and the handicap of competition. To this reviewer one of the most pungent gleanings from the work is a quotation by H. Richard Niebuhr, in his *Social Sources of Denominationalism* of 1929, from John Wesley: "Wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible in the nature of things for any revival of religion to continue for long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches." (Page 18.)

RICHARD R. CAEMMERER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude a further discussion of its contents in the "Book Review" section.)

Expository Outlines on the Whole Bible. By Charles Simeon. Volume XIII: St. Luke 17 to St. John 12. Grand Rapids: Zondervan Publishing House, 1955. vii and 575 pages. Cloth. \$3.95. This volume, the third to appear in the lithoprinted reissue of the eighth edition of Charles Simeon's *Horae homileticae*, contains 127 more "outlines" on the last eight chapters of St. Luke's Gospel and the first twelve chapters of the Gospel According to St. John.

The Social Psychology of Prejudice: Achieving Intercultural Understanding and Co-operation in a Democracy. By Gerhart Saenger. New York: Harper and Brothers, 1953. xv and 304 pages. Cloth. \$4.00.

The Life and Times of John Carroll: Archbishop of Baltimore (1735 to 1815). By Peter Guilday. Westminster: The Newman Press, 1954. xi and 864 pages. Cloth. \$7.50.

General Revelation. By G. C. Berkouwer, translated from the Dutch. Grand Rapids: William B. Eerdmans Publishing Co., 1955. 336 pages. Cloth. \$4.00.

Life Together (Gemeinsames Leben). By Dietrich Bonhoeffer, translated by John W. Doberstein. New York: Harper and Brothers, 1954. 122 pages. Cloth. \$1.75.

Psychiatry and Common Sense. By C. S. Bluemel. New York: The Macmillan Company, 1954. viii and 259 pages. Cloth. \$3.00.

The Gift Is Rich. By E. Russell Carter, illustrated by C. Terry Saul. New York: Friendship Press, 1955. 117 pages. Cloth, \$2.00; paper, \$1.25.

Return to Reality. By W. P. Witcutt. New York: The Macmillan Company, 1955 (London: S. P. C. K., 1954). 62 pages. Cloth. \$1.65.

A Priest's Work in Hospitals: A Handbook for Hospital Chaplains and Others of the Clergy Who Visit Hospitals. Edited by J. Gordon Cox. New York: The Macmillan Company (London: S. P. C. K.), 1955. xiii and 196 pages. Cloth. \$2.25.

The Practice and Power of Prayer. By John Sutherland Bonnell. Philadelphia: The Westminster Press, 1954. 93 pages. Cloth. \$1.50.

Revolution and Redemption. By M. M. Thomas and Paul E. Converse. New York: Friendship Press, 1955. 58 pages. Paper. 60 cents.

Christian Teaching in the Churches. By John Quincy Schisler. New York: Abingdon Press, 1954. 173 pages. Cloth. \$2.50.

The Psalms, Translated and Explained. By Joseph Addison Alexander. Grand Rapids: Zondervan Publishing House, 1955. 564 pages. Cloth. \$6.95. Joseph Addison Alexander (1809—1860) was a widely-traveled Presbyterian exegete and church historian at Princeton Theological Seminary. His commentary on the Psalter, completed in 1850, owes its inspiration to Hengstenberg's *Commentary on the Psalms*, but is by no means merely an English translation or even paraphrase. Eminently worthy of a place in the publisher's "Classic Commentary Library," the present edition is a photolithographed reissue of the Edinburgh edition of 1864.

St. Paul's Epistles to the Colossians and to Philemon: A Revised Text with Introductions, Notes and Dissertations. By Joseph Barber Lightfoot. Grand Rapids: Zondervan Publishing House, 1955. ix and 430 pages. Cloth. \$4.50. The commentaries of Anglican Bishop Lightfoot (1828 to 1889) on Galatians and Philippians have already been reissued in the publisher's "Classic Commentary Library." The present volume, of which approximately three fourths is devoted to Colossians and the remaining fourth to Philemon, was completed in 1875; the present printing is a photolithographed reissue of the 1879 Macmillan edition. The impressive scholarship, broad learning, originality, and industry of the distinguished New Testament scholar whose name it bears are nowhere more evident than in this volume.

Democracy in the Home. By Christine Beasley, illustrated by Martha W. Sauber. New York: Association Press, 1954. xiv and 242 pages. Cloth. \$3.50.